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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Wherefore, my beloved brethren, reconcile yourselves to the will of God, and not to the will of the devil and the flesh; and remember, after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved." BOOK OF MORMON, 2 NEPHI 10: 24.

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TRUTH*

ELDER JOHN A. WIDTSOE

OF THE COUNCIL OF THE TWELVE

I HAVE enjoyed greatly, my brethren and sisters, the addresses and the music of this conference. My soul has been fed. I always delight to know that I belong to an organization that speaks with authority, and I glory in the fact that those who stand at the head of this great Church exercise the right of their authority. May I add to President Grant's remarks that whenever we sing the hymn, "We Thank Thee, O God, for a Prophet", we have in mind Joseph Smith, the prophet of the restoration, and also the living prophet whom we sustain and uphold, and who guides us, under God's inspiration, in this day.

Perhaps the most impressive thought that comes to me, as I look over these vast congregations of Latter-day Saints and recall all that they represent in social and economic conquest and in rich spiritual living, is that all this has come out of a very simple beginning. A lad, seeking for truth, cried in the darkness for light. Out of that simple, humble beginning has come this mighty work. In my reading I turn most frequently to the Prophet Joseph Smith's own story of his first vision, and I return invariably refreshed and strengthened, inspired and thrilled, by that simple story. Joseph Smith, not yet fifteen years of age, in the midst of contending religious opinions, set out to find the

*Address delivered at the third session of the Ninety-seventh Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 4, 1926.

truth. To God, the author of truth, he stated his desire, and the Father in His graciousness, in His mercy, gave to the boy that for which he asked.

THE FIRST VISION—A LESSON TO ALL

It seems to me that this Church has been given no greater lesson—one that should be remembered by the Church, by all people and by every individual. Men cannot live by untruth or near truth. Spiritual contentment is won only when one has the full truth, or the truth just as fully as it may be available to him. Out of such individual desire and search for truth has come this great body of people, men and women who know for themselves—they having gone to God in their search—that this is the truth. In this Church and kingdom we stand upon individual testimonies of the truth. We depend not upon the prophet, great though he may be, who guides the Church at this time, nor upon any other man; but we, having a witness of the spirit, know for ourselves that this is the truth. Out of such training, desire, and high knowledge has come a people, the like of which has not been known before upon the face of the earth—a kingdom of priests and priestesses such as the prophets of old dreamed about and wrote about.

TRUTH DEFINED

In one of the great revelations given to the Prophet Joseph Smith, now known as Section 93, there is a splendid discussion of truth. In that section there is a comprehensive definition of truth. "Truth is knowledge of things as they are, and as they were, and as they are to come." It is a happy claim, and may I say a proud claim, on the part of Latter-day Saints, that they accept all truth, no matter whence it comes, or what its nature may be, whether it be scientific, philosophical or religious. If it be the truth we accept it, and know that there is a place for it in the great plan of truth known as the Gospel of Jesus Christ. We Latter-day Saints welcome the great advances of these latter days. The remarkable conquests in pure and applied science: the telegraph, the telephone, the radio, the airplane, all the marvels of this day, we accept gladly and have no quarrel with them. Whenever the chemist discovers, as a few months ago, an element that had not been known before, we Latter-day Saints welcome that new knowledge, for we recognize that another step toward the ultimate conquest of Nature, and of the universe, has been taken by man through the inspiration and good will of our Heavenly Father. When the astronomer tells us that a new star has been found in the high heavens, we are glad that more truth has come to us and therefore greater power. We support those who, in the laboratory or in the field, as earnest and honest searchers after truth, are seeking to unravel the mysteries of

this great universe. As a Church we support such endeavours and sustain those who labour in the search for truth, no matter what the truth may be.

RELATIVE VALUE OF TRUTH

While Latter-day Saints understand that all truth is from God, and is desirable, and will be ours in time, yet we also know that all truth is not of equal value to humanity. Some knowledge is chiefly of physical help. It makes possible houses and roads and automobiles, and it feeds the body, thus making it easier for us to live on this earth. Another type of knowledge feeds the mind. Literature, art, and many other branches of knowledge contribute chiefly to the upbuilding of man's intellect. While we accept all these things, grateful for physical conveniences, glad to have the opportunity of mental development, yet Latter-day Saints understand that the truth of the greatest worth to humanity is that which controls and shapes human actions, that which interprets to us our relationship to God, our Maker, and to our fellowman; that which lays before us the great plan of salvation and explains why I am here, whence I came, where I am going, and what I must do to conform to the greater laws of life. Such knowledge becomes the greater truth. Men frequently fail to understand the relative value of truth, and, therefore, set things that minister only to the physical world upon high pedestals, and place low the truth that deals with man's eternal journey, and with his eternal relationship to the greatest Being in the universe. It would not be quite wise or consistent for any one of us, no matter what views he may hold, to say that men of the type of Abraham, Isaac and Jacob, of Moses, Elijah and John the Baptist, and of other notables who knew little about the great discoveries of the last hundred years, were not so great in status before God and before men as we are. They did possess the higher and more valuable knowledge and they were seekers also after the lesser knowledge; and in our day, were they here, they would stand as we do, lovers of all truth, but with a clear understanding that some truths minister to man's greatest and others to his lesser needs.

RELATIVE VALIDITY OF TRUTH

Not only do Latter-day Saints distinguish carefully between the greater and the lesser truths, but they also recognize that not all truth has the same validity. We cannot accept all knowledge as being of equal certainty. Some knowledge I know to be absolutely certain, some appears to be true, and some I hope may be true. The man who looks through a microscope at the infinitely small is limited in his search for knowledge by the power of that instrument. He can go no farther. The man who looks through a telescope into the starry heavens must guess at the things that

hang just beyond the reach of the instrument; and the man who builds a theory out of observed facts builds only a ladder, a scaffolding, by which he hopes to rise into that greater truth for which he seeks. Therefore, Latter-day Saints are careful to examine the validity of the truths set before them. We make the satisfying claim that the truth of greatest validity, that of greatest certainty, is the truth that has come from the mouth of God by revelation to His children in this and in every age through the history of the world. Is the microscope a great instrument for the gaining of knowledge? Is the telescope a great instrument for the obtaining of knowledge? If they are, then man himself, with his immortal spirit, may be able to touch the unseen forces of life, to learn from the Spirit of the Almighty, who is the greatest revealer of knowledge. Through the spirit of man God may speak with greater power and with greater conviction than through any man-made instrument. In this Church we stand firmly before all the world upon the doctrine that that which the Lord has revealed to His children directly is of the highest value and the greatest validity. Upon revealed truth will be built, as the years go on, the whole structure of truth.

READ SECTION 93

I delight to know that I can build in this manner the philosophy of my life; that I can thus accept the Gospel of Jesus Christ, the existence of Almighty God, my relationship to Him, and His words given to His prophets at various times in the history of mankind; and that beginning with such knowledge I can accept, step by step and fact by fact, all knowledge and all truth as they come through any channel here on earth and in the hereafter. I would suggest to all Latter-day Saints that they study section 93 of the book of Doctrine and Covenants, in which the truth, our eternal quest for it, its meaning, and the fundamental nature of the truths of heaven, are beautifully set forth.

I am grateful for the Gospel of Jesus Christ. I thank God for the possession of it. I pray God to be with us and bless us to be able to search out truth continually, to live it, to accept it, to make it a part of our lives, to grow in it daily, and yet to understand in our search clearly and reasonably the limitations placed upon us so that we may not be carried away by those who do not understand the full truth, and, having made a wrong beginning, may lead us to an incorrect end.

God bless us and be with us continually, I pray, in the name of the Lord Jesus Christ. Amen.

In essentials unity, in nonessentials liberty, in all things charity.—Augustine.

THE DIVINITY OF JESUS OF NAZARETH*

His Temptations

In the last article we inferred from the answer made by Jesus to His mother when she and Joseph found Him after long search, in the temple, that even at the early age of twelve the Boy had arrived at the consciousness that Joseph was not His father, but that God the Eternal Father was His paternal parent. As the Boy grew in wisdom and experience, this solemn fact must have been thought over, viewed and reviewed from every angle. Then came the glorious proclamation at His baptism, wherein the Father avowed: "This is my beloved Son," or "Thou art my beloved Son."

Very soon after His baptism Jesus sought seclusion in the wilderness, where He remained for at least forty days, during which period He fasted, and was doubtless involved in devout thought, intense concentration of mind, and the deep fervour of prayer. The work of His appointed ministry lay immediately before Him.

When He was hungry and in a state of bodily weakness from protracted fasting, Satan suggested to Him, and indeed urged upon Him, that He put His power to the test by commanding the stones that lay at His feet to be replaced by bread. That Jesus really had the power to bring together the necessary elements and cause bread to be created from them was later made plain by His miracles of feeding the multitudes with a very few loaves and fishes. See Matt. 15: 32-39; John 6: 5-14; and related scripture. Hungry and weak as He was, Jesus refrained from using His super-human power to provide for His own bodily needs—that power had been given Him for the service of others.

But the real test and the great temptation lay in Satan's suggestion that Jesus find out for Himself whether He was in fact the Son of God, by trying to work the miracle of creating bread. The evil one put the proposition: "If thou be the Son of God, command that these stones be made bread." There is deep significance in Satan's use of the word *if*. His diabolical purpose was to raise a doubt in the mind of Jesus as to whether He was in truth the Son of God. His reply to the tempter was: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And the latest word of record that had proceeded directly from the mouth of God was the affirmation that Jesus was the beloved Son of the Father.

Then came another temptation. As Jesus was standing on one of the high points of the temple structure, Satan urged Him to

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*This article is for use in the course of study of the Relief Societies on the second meeting night in March.

make a great display of power by throwing Himself down into the courts below, reminding Him of the scriptural promise that angels should attend and preserve Him from injury. See Matt. 4: 6; and Psalm 91: 11, 12. Again the insidious *if* was used, for the devil said unto Him: "If thou be the Son of God, cast thyself down", and quoted the scripture referred to. Jesus answered with another quotation saying: "It is written again, Thou shalt not tempt the Lord thy God." See Matt. 4: 5-7; and Deut. 6: 16. To have deliberately placed Himself in danger, thus wantonly trying out the Father's will to preserve Him, would have been sin; it would have been in the nature of tempting the Father.

Of course, if Jesus had thrown Himself down from the temple heights and had escaped uninjured, He would have been the most-talked-of man in all Jewry, a subject of notoriety.

As Jesus stood on the top of a high mountain and viewed the cities and the fields, He saw as in vision all the kingdoms of the world and the wealth and earthly glory thereof. So far as we know Jesus possessed no material wealth of His own. On one occasion He pathetically declared that He had not a place to lay His head, by which we may understand that He had no fixed home; nor did He seek the worldly comforts that money could buy. As Jesus viewed the scene of the world's splendour, Satan boastingly promised to give all to Him if He would but acknowledge Satan as the possessor and do him reverence. "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." See Matt. 4: 10.

Satan had tempted the Christ to use His power for self-gratification; then to win notoriety by appealing to the wonder and curiosity of the people; then to become the possessor of great wealth by giving allegiance to the evil one; and in the first two instances to capriciously make tests to demonstrate whether, or *if* He was the Son of God.

Satan was foiled and thwarted in each attempt; and we read: "Then the devil leaveth him, and, behold, angels came and ministered unto him." See Matt. 4: 11. We shall see that temptations other than these came to Christ in the course of His ministry; but not once did He yield. Who other than He would have thus withstood?

SUMMARY

1. Jesus knew that He was literally the Son of God. State how you think this knowledge came to Him.

2. Following His baptism Jesus retired from human society and remained for forty days in the solitude of the wilderness. For what purpose, do you think?

3. Satan's purpose was to cause Jesus to doubt His divine parentage. In what manner did Satan first attempt this? Give an account of the incident.

4. Jesus was tempted to throw Himself from the pinnacle of the temple. What do you think was Satan's motive in this suggestion?

5. Jesus seems to have been poor worldly goods. On what condition did the devil promise Him wealth? What reply or rejoinder did Jesus make?

6. Jesus was subject to temptation throughout His ministry. Give scriptural evidences. State your belief as to whether it was possible for Jesus to commit sin.

ON JUSTIFYING IDLENESS

Elder Richard L. Bird, Jun., Hull District

To suppose that "the world owes me a living" is a supposition that fosters indolence and shiftlessness. There are people, and not a few, who look upon life as a dull tiresome series of uneventful happenings; and who see no object or purpose in it other than combating circumstances that seem antagonistic. Since by no act of their own were they placed here, some men reason, why should it be necessary for them to strive in order to remain? If through another's volition they came, should mortals not be provided with the comforts incidental to happiness?

The fallacy of such reasoning is obvious; one perceives dissatisfaction and sluggishness in the mind that advances this pretense. Such a stand is selfish, and should mankind in general adopt it the world would be plunged into chaos, crime, suffering, and degradation. The world owes no man a living; no one should be so egotistical as to assume that such an obligation exists. The world owes us nothing but a grave, unless we merit better deserts through self-effort and obedience to all law.

There is place and responsibility for everyone who is willing to put forth the effort necessary to attainment. A harvest of satisfaction is assured to all who sow seeds of righteous industry. A balloon rises higher and higher according to its buoyancy. Men who fill their lives with earnest, honest work, aided by talents Nature has given, rise among their associates. The height to which a man may ascend depends upon his own climbing ability. We are and shall be rewarded according to our deserts. Those who seek to justify idleness can never inherit true happiness.

The secret of imitating God is Love. The sure way to attain to transhumanization is through love: love of man for his fellowman, of the friend and of the enemy. If such love be impossible, then our salvation is also impossible. If it be repugnant to us, that is a sign that happiness is also repugnant to us; if it be absurd, then our hope of redemption is but an absurdity.—Giovanni Papini.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 24, 1927

EDITORIAL

THE DEFECTIVE BATTERY—A PARABLE

Once upon a time, a certain chemist had need of a primary electric current of considerable power. He instructed his assistant to prepare a voltaic battery consisting of a dozen cells of simple type. The assistant followed the usual procedure; but gave inadequate attention to the details—those seeming trifles that make or mar perfection.

Each cell consisted of a cylindrical jar, containing an acid liquid in which were immersed a pair of plates, one of carbon, the other of zinc. The cells were connected "in series", so that the strength of the battery was the sum of the power developed by the twelve individual units. The working efficiency, or available and usable strength, was the total force developed less the resistance opposed by the cells themselves. The condition is comparable to that of income in the case of an individual or a company; the gross income includes all receipts, from which must be subtracted all costs if we would determine the net income or actual profit. Or, by another simile, the condition presented by this battery was like that of a mechanical engine, the available efficiency of which is the total energy developed less the effect of friction and all other losses due to imperfect operation.

The behaviour of the battery was disappointing; its working efficiency was far below what should have been developed by twelve such units under normal conditions. A casual inspection showed that the cells were not working alike; some of them exhibited intense activity, and, in all such the contained liquid was bubbling like boiling water, owing to the escape of liberated gases. The jar was a scene of fuss and fury; yet from such a cell there flowed a current so feeble as to be detectable only with difficulty. The energy developed within those foaming and fuming cells was practically used up in overcoming their own internal resistance, with no surplus power for outside service. Some cells were found to be almost inert—with no observable action within—and from such, of course, no current was given out; these cells were practically dead. Certain others were working quietly, with little visible evidence of action aside from the gentle and regular escape of gas bubbles; nevertheless, from the quiet intensity of these there issued a current potent to transmit messages from continent to continent beneath thousands of miles

of ocean turmoil. By diluting the liquid in some jars and intensifying it in others, by replacing a few poorly amalgamated zincs with better ones, and by other modifying alterations, the chemist succeeded in restraining the wasteful energy of the abnormally active cells, and in arousing to action the dormant ones. The battery was brought into more harmonious operation—just as the restive members of a twelve-horse team might be quieted to steady action, the unwilling ones stimulated, and both brought into unison with their normal and really serviceable fellows.

However, after all such adjustments had been made, the battery was still unsatisfactory. Its operation was weak, irregular, uncertain, and wholly unsuited to the electrolysis required by the work in progress. At length, having become convinced that the fault was a radical one, that some defect was present which no ordinary patching-up process would remedy, the man of science took the battery apart and subjected each cell to an individual examination. One after another passed the test and proved itself to be in measurably perfect condition, until eight had been thus disposed of; the ninth was seriously at fault. That cell was set aside, and the remaining three were tested; all of these were good. Plainly, then, the inefficiency of the battery was chargeable to that one unit, number nine; and this one had been among the worst of the abnormally active cells. The eleven good units were connected up; and from the battery thus assembled there issued a current fairly adequate for the work in hand.

At the first opportunity of convenience the man gave closer attention to the rejected unit. There was little difficulty in determining the true cause of the trouble. The cell was in a state of short-circuit; it had short-circuited itself. Through its unnatural intensity of action, as a result of its foaming and fuming, the acid had destroyed the insulation of some parts; and the current that should have been sent forth for service was wholly used up in destructive corrosion within the jar. The cell had transgressed the law of right action—*it had corrupted itself.* In its defective state it was not only worthless as a working unit, an unproductive member in the community of cells, but was worse than worthless in that it interposed an effective resistance in the operation of the other clean and serviceable units.

Do you wish to know what was done with the unclean cell? The master chemist did not destroy it, nor throw it aside as beyond all repair; there was a possibility of its restoration to some measure of usefulness. He searched the innermost parts, and with knife and file and rasp removed the corroded incrustment. He baptized it in a cleansing bath, then set it up again and tried it out in practical employ. Gradually it developed energy until it came to work well—almost as well as the other cells. Yet the chemist continued to watch that unit with special

care; he could not trust it as fully as before it had befouled itself.

This little anecdote of the defective battery may be called a parable; the story, however, is one of actual occurrence. To the thoughtful there is profound suggestiveness in the incidents related. Even as the scientist wrought in the laboratory, while hands and mind were busy in the work that engaged his close attention, the under-current of thought—the inner consciousness—was making comparison and application.

How like unto those voltaic cells are we! There are men who are loud and demonstrative, even offensive in their abnormal activity, some like unto madmen in their uncontrol. Yet what do they accomplish in effective labour? Their energy is consumed in overcoming the internal resistance of their defective selves. There are others who do but sleep and dream; they are slothful, dormant, and, as judged by the standard of utility, dead.

And again, there are men who labour so quietly as scarcely to reveal the fact that they are hard at work; in their utmost intensity there is no evidence of fussy demonstration or wasteful activity; yet such is their devoted earnestness that they influence the thoughts and efforts of the race.

How like a sinner was the unclean cell! Its unfitness was the direct effect of internal disorder, self-corruption, such defection as in man we call sin, which is essentially the violation of law. In association with others who are clean, able, and willing, the sinner is as an obstruction to the current; the efficiency of the whole is lessened, if not entirely neutralized, by a single defective unit.

If you would have your personal prayers reach the divine destination to which they are addressed, see to it that they are transmitted by a current of pure sincerity, free from the resistance of unrepented sin. Let those who assemble in the sacred circle of united prayer have a care that each is individually clean, lest the supplication be nullified through the obstruction of an offending member.

For him who will seek with earnest intent there is yet other and deeper significance in the parable.—J. E. T.

ARE WE CHRISTIANS?

THE QUESTION is trite and its answer more or less of a platitude. The popular interrogatory as to whether Latter-day Saints are or can be legitimately called "Christians" rises to the surface of the murky waters of dubiety at frequent intervals.

The *Scots Observer*, Glasgow, professes to be "a journal of religious and national interest." True Thomas is a contributor

thereto. This gentleman of veracious name penned the following, after an interview with one of our Traveling Elders; the item appeared in the *Observer* of January 1st:

Is the Mormon as black as rumour paints him? I am entirely ignorant as to his conduct in his own habitat, but recently I had an excellent opportunity of studying one of the brotherhood of the Latter-day Saints at first-hand, and so far as I was able to judge, he seemed a very fine earnest and cultured young fellow, well-set-up, neatly attired, and apparently in every way a devoted Christian gentleman. He assured me that polygamy in Utah had long been a thing of the past, and that the one difference which divided the followers of the Prophet from other Christians was their continued belief in the precepts and prophecies contained in the Book of Mormon. That epistle, indeed, which was vouchsafed to the founder of the cult in a vision, but which was later denounced as a clumsy forgery, I found to be as sacrosanct in the eyes of my informant as any of the Scriptures are to ourselves. But I was impressed by the educational equipment of this young follower of Joseph Smith, his earnest insistence on high-thinking and clean living, and the marked acquaintance he displayed with Biblical and theological literature. I recalled stories of the Mormons as kidnappers of lone young females and have heard from trustworthy sources that they were until recently in the habit of hurrying unprotected young women off to Salt Lake City. These tales my Mormon indignantly denied, and it seemed difficult to believe, when in conversation with this manly and likeable young fellow, that they were true of the apostles of his faith to-day. We all know what Mormonism was in the past. But what is it to-day? The Mormons profess Christianity. Are we justified in regarding their cult as a Church of Christ?

Mr. True Thomas has tried to give the "Mormons" fair hearing and just representation, but it is quite evident that in his endeavour he has had to quell lingering suspicion and suppress the promptings of deep-seated prejudice. He has been duped in the past by his "trustworthy sources", and when compelled to disregard fiction in the face of fact has done so somewhat reluctantly.

It seems an anomaly indeed for the Scottish writer to describe his "informant" so aptly as being "in every way a devoted Christian gentleman", well versed in Biblical and theological literature, "a manly and likeable young fellow" who insisted "on high-thinking and clean living", and end the paragraph with the hackneyed question: "The Mormons profess Christianity. Are we justified in regarding their cult as a Church of Christ?"

Mr. Thomas, what is a Christian? Noah Webster says: A Christian is one who believes, professes, or is assumed to believe, in Jesus Christ, and the truth as taught by Him; especially one whose inward and outward life is conformed to the doctrines of Christ. You admit and proclaim, directly or indirectly, that your "informant" met each of these requirements, fulfilled all of these definitions; and you say further that your "informant"

was but "one of the brotherhood." Herein you speak truth. No "brotherhood" in the world is more worthy of being called "Christian" than is the Church of Jesus Christ of Latter-day Saints. The name-title of the Church is an epitome of all the organization claims to be and is.

Active and sincere belief in the Master as the literal Son of Deity is not sufficient to constitute one a Christian in the truest sense of the term.

Hereby we do know that we know him, [Christ] if we keep his commandments.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him.

He that saith he abideth in him ought himself also so to walk, even as he walked.—I John 2: 3-6.

Latter-day Saints know that they know Jesus the Christ, for they obey His precepts and observe the laws and ordinances He has prescribed.

"We all know what Mormonism was in the past. But what is it to-day?" Are we to infer from the implication thus given that what the world has misnamed "Mormonism" is a system subject to capriciousness, a religion that changes and alters with the times and tides of human affairs as many creeds do, to suit the whims and fancies of men?

This know: "Mormonism" is the same yesterday, to-day and forever—in plan, purpose and endeavour adamant, in precept inflexible, in requirement inexorable. The winds of scepticism, the waves of false doctrine, and the deluges of Modernism, which are buffeting so many of man's creedal barks about on the tempestuous seas of current religion, are raging haplessly, helplessly and hopelessly against the good ship of the Latter-day Saints. And what is "Mormonism" that its adherents may make such bold unflinching assertions?

This: The Gospel of Jesus Christ, restored to men never more to be withdrawn, after a protracted period of spiritual gloom and apostasy, which cast a smothering pall over a former dispensation.

This: A beckoning call to faith in God the Eternal Father, in His Son Jesus Christ, and in the Holy Ghost; timely summons to whole-souled repentance for past transgression; a pursuasive invitation to have sins forgiven in the cleansing Siloam of baptism; an assurance that through authoritative imposition of hands the gift of the Holy Ghost is given, to comfort, guide and strengthen.

This: A code of divine fiats and heavenly precepts, by rendering obedience to which, man may ascend from bad to good, from good to better, from better to best—*ad infinitum*.

This: A plan that embraces both salvation and exaltation in God's eternity.—JAMES K. KNUDSON.

IN FAR-AWAY CEYLON

HEARKEN, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.—Doctrine and Covenants 1: 1, 2.

The Lord has many ways of fulfilling this latter-day proclamation. A story evincing this may be thus epitomized:

About six months ago Mrs. Jeannie Bleakley, the wife of a prominent school official in Ceylon, an island in the Indian Ocean, made the long journey to England to visit old friends and relatives and to spend a season with her two stalwart sons who are gaining the benefits of English education.

The lady visited at the home of a friend in Manchester who at the time was landlady for two Latter-day Saint missionaries. As usual with the honest in heart, Mrs. Bleakley became deeply interested in the Gospel; and in due course, after thorough investigation of the teachings of the Church of Jesus Christ of Latter-day Saints, and through compliance with requisite ordinances, she became a member, as also did Mrs. Marion Rothwell the landlady. Both are now earnest workers in the Church.

Sister Bleakley eventually returned to Ceylon. Perhaps she is the only Latter-day Saint on that island, but a letter from her reveals the fact that she is heart and soul in the cause she has espoused. True to her calling she is teaching the Gospel through precept and example to many who have not before heard the saving message. Professors, lecturers, astronomers, and other men and women of rank and station, are being led to investigate "Mormonism" through the energy and effort of this willing disciple. Sister Bleakley's own words best express her conviction that she is engaged in a righteous endeavour:

I am appreciative of the chances I have had of hearing the teaching of the Prophet Joseph Smith. Although it seemed almost impossible to me at first, too good to be true, I remember that I knew inwardly that it was true. After opportunities of intimacy and conversation with zealous workers, I was obliged to accept the Gospel and obey its teachings. Latter-day Saint literature has filled me with a love for Jesus Christ and with understanding of His willing sacrifice. Before, I did not realize how His crucifixion alone could benefit mankind, when so many others suffered a similar death at that period.

Let us all wish health, happiness, and prosperity to our sister in Ceylon.

OUR SPRING CONFERENCES

Conference gatherings constitute one of the many unusual features of the Church of Jesus Christ of Latter-day Saints. In each of the stakes of Zion members of the Church assemble in conference capacity quarterly; ward conventions are also of regular and frequent occurrence. The general assemblies of the Church convene at Salt Lake City in April and October of each year. In the mission field conferences are semi-annual events in the districts and component branches thereof. The spring conference season of the British Mission for 1927 commences in the Liverpool District on February 27th, and, if not prolonged by unforeseen circumstances, will continue for fifteen weeks, closing on June 5th.

Members of the Church should not drift into the attitude of regarding these special and important gatherings as mere routine in Church operation. The services are designed to be a source of stimulation, enlightenment, and edification to all. The whole-souled support accorded those who have been responsible for the success of past conference seasons has been commendable and gratifying. However, improvement is ever possible.

The brotherhood and cheerfulness of Latter-day Saints is always very evident at conference assemblages, perhaps a little too much so. In some districts order and punctuality at the meetings could be bettered. Congregations should be quietly seated at least five minutes prior to the opening hymn. All services are to commence promptly on scheduled time. Preliminary music is a pleasing feature.

Let it be the aim of every missionary and resident member to persuade and induce as many friends, investigators and strangers as possible to attend our spring conferences.

THE FRIARS' CLUB

The University of Utah, United States of America, is a State institution of Class A standing amongst international schools. Social, educational, athletic and honorary fraternities and clubs play important part in student activity and welfare.

A first rank organization at the University is the Friars' Club. This prominent society is composed entirely of Latter-day Saint missionaries who have returned honourably released from missions away from home.

One can readily perceive what a dash such a society would cut, for some of its members may be imbued with the delicate mannerisms of France, which they acquired while teaching and preaching abroad; others undoubtedly possess the rugged, stalwart qualities of German nations, yet others lofty British ideals; one may exhibit South African endurance, another entertain with Bostonian

brogue or with Yorkshire dialect; one demonstrate the value of Australian fortitude, his colleague the power of Dutch pacifism; Canadian courage or New Zealand zeal may distinguish some, others be tanned with California sunshine, or callonsed under foot from tramping Georgia wayfares or Kentucky hills; but all are brothers under the skin, fraternized in a way and to a degree that only service in the mission field can achieve.

Llewelyn McKay, who served with distinction as Traveling Elder and Conference President in Germany, and who is a son of Elder David O. McKay, former President of the European Missions, is this year's leader of the Friars. The *Friar News* is the official organ of the club. The society is rendering distinct service to a school in which are enrolled students of many creeds and denominations. Hail we the jolly Friars!

UTAH

The Bee Hive State of the forty-eight is far-famed for scenic grandeur. Travelers by the thousands during tourist seasons visit Utah cities, their environs, and Nature's parks and playgrounds situated within the boundaries of the State. Salt Lake City, the capital of Utah, is the recognized center of the scenic wonderland of Western America.

To aid tourists in their travels through the State, the Bureau of Information, Salt Lake City, have prepared an elaborately illustrated guide-book, which bears the title *Utah*. The publication comprises a brief history of the State and some of its notable places and things of interest, and in epitome the story of the "Mormon" Pioneers, treatises on Great Salt Lake, Utah agriculture, mineral resources, school system, beauty spots, and general information for resident and traveler alike.

The brochure is a commendable one, interesting, edifying and replete with facts. Should anyone in these European lands desire a copy of *Utah*, such is obtainable upon request by communicating with this office.

FROM THE MISSION FIELD

Another pair of "pep" producers:
Better the Best!—Birmingham
Up and Doing!—Ulster

Transfers—Elder Archie L. Baird has been transferred from the Manchester to the Liverpool District, and Elder Edwin M. Bunker from the Hull to the Liverpool District.

Doings in the Conferences: Ulster—A farewell social for President John N. Fraser was held in Belfast on February 7th. The Traveling Elders met on February 12th; reports of missionary endeavour were rendered and suggestions pertaining to future work adopted.

Arrivals and Assignments—The *Montrose* brought the following missionaries to Liverpool on February 12th; they have been thus assigned:

For the British Mission—Rulon D. Barnes, Kaysville, Utah, to the Hull District; Zenas W. Bennett, Layton, Utah, to the Liverpool District; Joseph F. Parrish, Farmington, Utah, to the London District; William B. Smith, Kaysville, Utah, to the Bristol District; Rulon W. Stevenson, Ogden, Utah, to the Nottingham District; LeRoy S. Taylor, Provo, Utah, to the Sheffield District; Merlan G. Wood, Howell, Utah, to the Sheffield District.

For the Swiss-German Mission—Edwin H. Calder, Vernal, Utah; William A. McClellan, Payson, Utah.

For the German-Austrian Mission—Edwin F. Whiting, St. John, Arizona.

DEATHS

Holroyd—Sister Alice H. Holroyd, wife of President Frank Holroyd of the Halifax Branch, Leeds District, died on February 8th. Sister Holroyd has been a faithful worker in the Church since her baptism seventeen years ago. Funeral services were held on February 12th at Halifax.

Goldthorp—Sister Annie E. L. Goldthorp of the Halifax Branch, Leeds District, died on February 13th. Sister Goldthorp was baptized in 1917, and has been an active Church member. Funeral services were held in Clayton on February 16th.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN